



L.J.C. et M.I.

# INDIAN RECORD

A National Publication for the Indians of Canada

Single Copies 10 cents

Vol. XXVII, No. 4

WINNIPEG, CANADA

APRIL 1964

## Indian Affairs Under CLC Criticism

OTTAWA (CCC) — The Canadian Labour Congress is urging the government to take steps in Canada to improve the lot of Canadians of Indian, Metis and Eskimo extraction.

The requests were contained in resolutions adopted by the CLC's executive council and announced by the organization's president, Claude Jodoin.

Dealing with the problem of certain groups in Canada, the Congress cited its objective of equality of opportunity for all citizens to live an abundant life and said that Canadians of Indian, Eskimo and Metis extraction did not now enjoy such opportunities.

The federal department was asked to co-operate with provincial governments in improving this situation.

Specific proposals advanced by the CLC included support for a maximum program of research in fields of education, employment, health, housing and government.

Provision for increased participation by these groups in the management of their own affairs and in the procedures by which they might be encouraged to move with complete freedom in Canadian society was also called for.

Retaining and making better known the heritage of Indian and Eskimo culture and tradition as one of Canada's richest resources are other CLC goals.



**TWO INDIANS FROM WINNIPEG:** A song called Two Indians from Winnipeg is at the top of the hit parade in Germany. So the Manitoba Indian Handicraft Council at the Indian and Metis Friendship Centre has decided to make known to the German public what "two Indians from Winnipeg" look like. They are mailing the above photograph with accompanying letter to German newspapers. Posing are Mrs. Nancy Trimble, secretary at the Centre, in a white caribou dress, and Dennis Francis, in a chief's regalia. They are holding handicraft for sale at the Centre. (Tribune Photo)

## Land Claims Commission In Winnipeg

WINNIPEG — Representatives of Canada's 200,000 Indians have invited the federal government to come to Winnipeg in May for a conference on the establishment of an Indian Claims Commission.

The invitation was decided upon in the City Centre Motor Hotel, March 28, during a one-day special meeting of the National Indian Council's governing council.

Twelve of the 17 members of the executive from all parts of Canada attended.

NIC President William Wuttunee, a Calgary lawyer, said later the meeting was called after the federal government asked Indian bands and tribes and the National Indian Council for an exchange of thought about structure and terms of reference of the Indian Claims Commission.

Canada's Indians have urged formation of such a body for some time, mainly to get adjudication and possible compensation for land they claim is theirs but was not given to them under age-old treaties.

A bill providing for establishment of a claims commission received first reading in the House of Commons last December 12.

Mr. Wuttunee said the conference would likely be held at the Royal Alexandra Hotel, with about 350 Indian delegates expected. The federal government is believed to have agreed to pay the cost of the meeting.

"We chose Winnipeg for the conference because it is central and delegates from bands everywhere in Canada will be able to reach it without too much trouble," said Mr. Wuttunee.

officially or unofficially by an officer.

"In addition, as relations between Indians and non-Indians may be of growing importance in the future, expressions of religious hostility and prejudice against their faiths can cause unnecessary antagonism.

"Therefore, the official policy of the NIC should be neutral as to religion and restrain any officer from criticism of any religion."

## Ontario Pledges Indian Help

TORONTO (CCC) — Ontario plans to undertake a massive attack on the problems of Indians living in unsavory conditions in and around Northern Ontario communities.

Welfare Minister Louis Cecile gave this assurance in the provincial legislature here recently.

Acute problems in housing, health, sanitation, employment and law enforcement have been created by the recent movement of Indians into and on the fringes of such communities as Red Lake, Moosonee and Batchewana, Mr. Cecile admitted.

In several areas, Mr. Cecile said, health facilities available to Indians are inadequate. There are signs of bodily afflictions, and the lack of sanitation measures

is deplorable. Many of the Indians have been living in indescribable filth and squalor, he said.

At Red Lake, six prefabricated houses erected as an experiment had proved to be costly and of inferior construction. Additional housing must be made available, probably with local labor and material.

Two welfare workers in Red Lake have helped to find 63 permanent jobs for Indians during the past year, the minister said, and other casual jobs had been found.

He said his department feels that a massive attack is necessary if the Indians are to be lifted out of their poverty.

## NIC Leader Asks for Religious Tolerance

WINNIPEG — In a brief submitted to the National Indian Council by Miss Kahn-Tineta Horn, of Caughnawaga, P.Q., a section calls for religious tolerance on the part of its members.

The resolution was submitted to the NIC's meeting in Winnipeg, March 28.

It reads:

**"Religious Toleration:** Recently statements were carried coast to coast in newspapers and in other news media of an officer of the NIC expressing certain prejudice or hostility to certain religions.

"In view of the fact that it is a private right of all Indians to embrace the faith of their choice, this should not be expressed of-



# INDIAN RECORD

REV. G. LAVIOLETTE, O.M.I.

Editor and Manager

207 Cadomin Bldg., 276 Main St.

Published 10 times a year

Subscription Rate: \$1.00 a Year

Phone WH 3-6071

Winnipeg 1, Man.

Printed by Canadian Publishers Ltd., Winnipeg, Man.

Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada, and for payment of postage in cash.

## Catholic Indian League In Manitoba

A meeting of Oblate missionaries was held March 19 in Winnipeg to plan for the organization of the Catholic Indian League in the civil province of Manitoba.

Two guest speakers, the Revs. Gontran Laviolette, OMI, co-founder of the League with Bishop H. Routhier, OMI, and G. M. Latour, OMI, who successfully brought up the League to a strong provincial organism in Alberta, addressed the missionaries on the aims and methods or organization of the League.

Three areas have been determined for the beginnings of the League, one according to each of the dioceses of the province: St. Boniface, Winnipeg and Keewatin.

Chairman of the organizational committee is Rev. A. Carriere, OMI, director of the St. J. Bosco Centre in Winnipeg; co-chairman is Rev. O. Robidoux, OMI, principal of Assiniboia High School, in Winnipeg; district chairmen are Revs. E. Dorge (for the Winnipeg Archdiocese), A. Plamondon, OMI (for the St. Boniface Archdiocese), and Rev. J. Daniel, OMI (for the Vicariate Apostolic of Keewatin).

It was agreed by the missionaries that the spirituality of the League would be inspired by the already existing Missionary Association of Mary Immaculate: that community development would be among the objectives of the League in co-operation with existing government services; that the League would accept non-Treaty Indians in its membership at the latter's request only.

With a provincial organization in Manitoba, the Catholic Indian League will now spread from the foothills of the Rocky Mountains in Alberta to the shores of the St. Lawrence and of James Bay in Quebec.

Already active for over one year is the Saskatchewan division, with two sectors, one in the north centred at Duck Lake, the other in the south centred at Lebret.

The province of Alberta has been organized for the past seven years or more and has representation on practically every reservation in that province, from the Blood Reserve in the south to Fort Vermilion in the north.

In Ontario the League was established last year; a Congress made up of representatives from the Jesuit and Oblate mis-

sions in northern Ontario (Diocese of Fort William, James Bay Vicariate Apostolic) was held at McIntosh last summer. An executive meeting will be held April 15 at McIntosh to plan for the coming summer Congress of the League.

In the province of Quebec word is out that the Oblate missionaries there are planning to organize the League in the Amos, Three-Rivers and Gulf of St. Lawrence dioceses in the very near future.

★ ★ ★

## Familiar Poverty

Editorial in

The Globe & Mail, Toronto

Nothing illustrates better the plight of the Northern Ontario Indian than the familiarity of the phrases used to describe it. Over the years there have been only minor variations to such findings as "inadequate health facilities . . . indescribable filth and squalor."

Ontario Welfare Minister Louis Cecile expressed his shock in these terms recently and made the now-fashionable admission that there were acute problems in housing, health, sanitation, employment and law enforcement. Two months ago, Lands and Forests Minister Kelso Roberts made an identical discovery and expressed his shock in the Legislature. Something should be done to improve the substandard housing condition of the Indians, he declared.

And so it has gone on down through the years, almost to the time of the original Indian Act. How appalled do we have to become before feeling obliged to translate our shock into something more than words? Must every member of the Legislature make his own individual discovery of Indian poverty before a real attack is made on this serious problem?

Mr. Cecile said that a massive attack on the problems of Indians living in unsavory conditions in and around Northern Ontario would be made. He will understand the skepticism which prompts reply: "We will believe it when we see it."

## A Letter to Miskum

Caghnawaga, P.Q.

Dear Miskum:

Your articles are of great interest and guidance to me and one point came to my attention which requires comment.

You point out that Indians are funny people. If one of us is a leader, we do not let him get too

big. If we think he is too big, we make him the same as us.

This is really the spirit of democracy and it is to be admired but it is unfortunate if such thoughts destroy a successful drive towards a critical goal.

For example, to be able to use the mass communication media it is necessary to be well known, or something special at least. Overnight persons are "too big" because perhaps 10,000,000 persons know of them. Should they then be discarded as leaders and others unable to use the mass media recruited?

This is not the day when a quiet man walking through the woods could communicate wisdom and through this alleviate the sufferings of others. This is a day when the powerful machinery must be turned towards aiding causes, when public opinion and the powerful media must be used. There is no other way.

As a result the discarding of useful leadership is a tragedy at a time when the Indian people are short of leadership.

Perhaps this is one of the reasons we have so few leaders, so few teachers, so few nurses, so few professional men. Instead of "putting down" those of whom we may be afraid, envious or jealous, we should elevate ourselves to exceed them.

I agree that this may be a "built in" characteristic of my people but despite its democratic sounding ways it should be cured and we should not only have our leaders grow big but have many leaders growing big. Then we can stand up and defend our rights.

I, for one, intend to continue to work towards all of the goals I believe in. I have been criticized for being on TV, radio, in the newspapers and speaking publicly, but without this how do we sway the world, drive ahead towards our goals?

And it is still possible to go ahead without those who turn away because they feel that a person is accomplishing much. Is it not to have them follow once again?

We both have high hopes for the future and I am sure that your wonderful articles are going to educate many as they educate me.

Yours truly,  
Kahn-Tineta Horn.

## Miss K.-T. Horn Launches Campaign For Indian Teachers

MONTREAL — The problems facing the Minister of Citizenship and Immigration, the Hon. Rene Tremblay, in taking over this important department, and Winnipeg's Claude M. Isbister, Deputy Minister, and Director of Indian Affairs R. F. Battle include the pressing need for improvement in Indian education.

Under Col. H. M. Jones certain ideals and policies were followed, but the results in encouraging Indians to develop into teachers were not achieved. Over 92% of the teachers of Indians are still white, and less than 8% are Indians. After some 50 years of trying to develop Indians into teachers, it is felt that having only 130 can be marked as abject failure.

Kahn-Tineta Horn is now campaigning towards a goal of 10,000 Indians to be qualified teachers within the next 30 years. While this may seem to be far off, it will require a pace of 400 teachers a year, or about 50 times as many as are presently being developed.

The 10,000 Indians will be sufficient to teach the anticipated 200,000 Indian school children of 30 years from now, with a few additional non-Indian teachers. In addition to improving the standards of education, according to Miss Horn, it will bring some \$40,000,000.00 a year at present pay standards into the economy of Indian life, will form educational habits among the children of these teachers, and will provide the foundation of the new leadership of Indian life.

However, the system of encouragement of some of the 5,000 Indian children who leave school has not yet been developed but some direct means of personal promotion is to be considered at a meeting to be held later this year. However, it remains to be seen whether as many can be encouraged to go on teaching as the situation would seem to demand.

In the meantime, Kahn-Tineta's campaign is being waged personally over a wide area to government, schools, and direct by radio to school children to encourage their setting their goals to be teachers.

To our regret, and due to lack of space, we have to postpone until next month the publication of Father Mulvihill's "Trial Project To Speed Up Indian Survey," which we had scheduled for this issue.

Also, next month, an illustrated story on the "Sahale Stick," the missionary's "Magic Wand."



## Giant Legion Of Mary Rally

by Father Herbert Dunlop, OMI

DUNCAN, B.C., Jan. 19 — Standing before the microphone the Chief began, "Your Excellency, Reverend Fathers, Sisters . . ." He paused for a second. A deep hush fell over the crowd and the wind and storm that was raging outside could be heard more audibly.

"As I look over the crowd here this afternoon," he continued, "I can say with all my heart . . . today I am proud I am an Indian." Not without cause did Chief Dan George make that claim.

Just moments before he had heard Bishop De Roo of Victoria order the establishment of an Indian Curia in the Diocese of Victoria — the first Indian Curia in the history of the Legion of Mary.

The Chief, an active member of the Legion of Mary for many years, was looking at more than 200 fellow Legionaries and fellow members of his own race — and they came from a wide area. There was a large group from Saanich with Father Mudge . . . several Praesidia from Kuper and Chemainus Bay with Fathers Lobsinger and Mackey . . . Father Eagan and his group from the West Coast of the Island encountered a howling snow storm on their way over . . . there was a group from Burrard and even from the high school at Mission City.

And surely all were impressed with the reports heard that afternoon. Each Praesidium reported on the work it had been doing. Report followed report until they swelled into a tremendous act of service and love for the Mother of God. The Chief said he was proud and indeed he had good reason to say so.

This rally was hosted by the Duncan Legion of Mary. It is interesting to note that the first Praesidium of the Legion of Mary in western Canada was established on the Indian Reserve at Duncan. During the afternoon a short history of this famous Praesidium was given.

The short history dealt with its early successes, its demise, and its restoration under the guidance of Father Rossiter. Abel Joe was a charter member of this Praesidium when it was formed in the thirties. He never lost his love of the Legion and when Fr. Rossiter asked for volunteers to re-organize it, Abel was one of the first to join. This afternoon he sat in the speaker's chair and filled the office of M.C. in a most admirable manner.

Late in the afternoon, due to the storm, there was a power failure. The business section of the meeting was conducted by

candle light. Then, once again, we witnessed that imperturbability in the face of the unexpected, so characteristic of the Indian . . . in semi darkness, working in very cramped quarters, the women Legionaries served turkey dinner to 250 people. And it was good, too!

Congratulations are certainly due to the members of the Duncan Praesidia. The rally was well conceived, extremely well executed and most inspiring.

(OMI)

### GOES TO CARDSTON

Rev. Y. Levaque, OMI, former principal of Lower Post IRS, BC, has been appointed temporarily as acting Principal of St. Mary's IRS, Blood Reserve (Cardston, Alta.) to relieve Fr. G. Fortier, who is ill.

## St. John's Minor Seminary Column



The new St. John Junior Seminary at Otterburne, Man.



Nine Junior Seminarians registered at Otterburne, Sept. 2, 1963.

## John LeCaine, 74, Dies At Wood Mountain

FIR MOUNTAIN, Sask. — Funeral Mass for John LeCaine (Okute), 74, was held recently in the picturesque chapel on the Sioux Reserve near here, with with Rev. Lucien Poulin officiating.

Burial was in the family plot on a knoll overlooking a valley on Mr. LeCaine's own land.

Mr. LeCaine died at his home on the reserve after an illness of several months.

He was born at Willow Bunch in 1890. His parents were members of Sitting Bull's band that came to Canada in 1877 after the Custer massacre.

Mr. LeCaine was educated at the Indian industrial school in Regina in the early part of the century. He became interested in farming and filed on a homestead before the Sioux reserve was formed. His land was later taken into the reserve area.

Mr. LeCaine was a talented writer of Indian folklore stories. Several of his manuscripts were in New York awaiting publication at the time of his death. Interested in early history he had written many articles for newspapers and magazines, including the Indian Record, on events from the past.

He was an expert craftsman and his handicraft was much in demand.

### Located Trail

He assisted the Saskatchewan Historical Society in locating the first few miles of the trail that linked Wood Mountain with Fort Walsh in the early days of the

NWMP. Part of the trail passed over his own land.

The tiny, but beautiful chapel where his funeral Mass was said, stands near this old trail and just 1½ miles northeast of his home. It was built in 1946 by Rev. G. Laviolette, OMI, when Mr. LeCaine organized his friends and neighbors to help with financing and building the chapel.

He assisted the visiting Catholic missionaries on numerous occasions giving instruction in the faith to elder Indians who were later baptized.

Predeceased by two wives, the former Florence Cote of Kam-sack, and Helen Tawiyaka of Fort Qu'Appelle, and a brother Charles, he is survived by his third wife Christina, whom he married in 1925, four daughters, Mrs. Adeline Wharron of Portage la Prairie, Mrs. Stella Goodwill, Fort Qu'Appelle, Mrs. Grace Peigan, also of Fort Qu'Appelle, Margaret LeCaine of Wood Mountain, two sons, John and Augustine, of Wood Mountain, 28 grandchildren and five great-grandchildren. Two brothers, George of Assiniboia and Walter of Wood Mountain and two sisters, Mrs. Alice Iron Necklace in North Dakota and Mrs. Lizzie Ogle of Wood Mountain also survive.

(Regina Leader-Post)

### NEW TV SERIES

VANCOUVER, B.C. — Plans for another series of television plays on life in the Cariboo country of British Columbia have won several Indians professional contracts with CBC television.

They are: Paul McKenzie, Gr. 12, Hole River, Man.; Adolph Morrisseau, Gr. 11, Fort Alexandre, Man.; Francis Nepinak, Gr. 11, Camperville, Man.; Ernest Daniels, Gr. 10, Edwin, Man.; Gabriel Bruyère, Gr. 10, Fort Frances, Ont.; Stanley Fontaine, Gr. 10, Fort Alexandre, Man.; Wayne Yerxa, Gr. 10, Fort Frances, Ont.; Robt. Thomas, Gr. 8, Powerview, Man., and Léonard Young, Gr. 8, Bloodvein, Man.

★ ★ ★

On a snowy Septuagesima Sunday this winter, the Seminarians of St. John's Minor Seminary set out on an exhilarating trip to Fort Alexander for Vocation Day.

High Mass was celebrated by the superior, Father Allen Soucy, and a sermon on vocation, preached by Father Bazin, director.

Following Mass, dinner was served in Father Plamondon's new rectory. The Seminarians continued the trip to Powerview for a visit to their former teachers, the Sisters of St. Joseph.

Returning, the Seminarians were served supper at the Major Seminary in St. Boniface, and later were guests at Assiniboia High School.

Thanks to all who helped to make this an enjoyable trip.

Paul McKenzie.

### PASTORAL INSTITUTE

ANTIGONISH, N.S. (CCC) — A pastoral institute for Roman Catholic clergy of the Atlantic provinces will be held at St. Francis Xavier University here this summer.

According to an announcement from Monsignor C. H. Bauer, who is in charge of information for the four-day sessions, the institute will begin on July 20 and end July 23.

The institute will be conducted by two distinguished Catholic theologians, Rev. Charles Davis and Rev. George Hagmaier, CSP.



# Paul Kane - His Record of Canada's Indians -

Abridged and Edited for the Indian Record by Mrs. Thecla Bradshaw

## Part IV

On September 12, 1846, at Fort Carlton, Paul Kane made the following entry in his journal, *WANDERINGS OF AN ARTIST*: "We were accompanied by a party of hunters proceeding to a buffalo pounds about six miles off. These pounds can only be made in the vicinity of forests, as they are composed of logs piled up roughly, five feet high, and enclose about two acres. At one side an entrance is left, about ten feet wide, and from each side of this, to the distance of half a mile, a row of posts or short stumps, called dead men, are planted, at the distance of twenty feet each, gradually widening out into the plain from the entrance.

"When we arrived at the pound we found a party there anxiously awaiting the arrival of the buffaloes, which their companions were driving in. This is accomplished as follows: — A man, mounted on a fleet horse, usually rides forward till he sees a band of buffaloes. This may be sixteen or eighteen miles distant from the ground, but of course the nearer to it the better. The hunter immediately strikes a light with a flint and steel, and places the lighted spunk in a handful of dried grass, the smoke arising from which the buffaloes soon smell and start away from it at the top of their speed. The man now rides up alongside of the herd, which, from some unaccountable propensity, invariably endeavour to cross in front of his horse. I have had them follow me for miles in order to do so. The hunter thus possesses an unfailing means, wherever the pound may be situated, of conducting them to it by the dexterous management of his horse.

"Indians are stationed at intervals behind the posts, or dead men, provided with buffalo robes, who, when the herd are once in the avenue, rise up and shake the robes, who, yelling and urging them on until they get into the enclosure, the spot usually selected for which is one with a tree in the centre. On this they hang offerings to propitiate the Great Spirit to direct the herd towards it. A man is also placed in the tree with a medicine pipe-stem in his hand, which he waves continually, chanting a sort of prayer to the Great Spirit, the burden of which is that the buffaloes may be numerous and fat.

"As soon as all the herd are within the pound, the entrance is immediately closed with logs, the buffaloes running round and round one after another, and very rarely attempting to break out, which would not be difficult, from the insufficiency of the structure.

Should one succeed in doing so the whole herd immediately follow. When once in the enclosure the Indians soon despatch them with their arrows and spears.

"Whilst the buffaloes were being driven in, the scene was certainly exciting and picturesque; but the slaughter in the enclosure was more painful than pleasing. This had been the third herd that had been driven into this pound within the last ten or twelve days, and the putrefying carcasses tainted the air all round. The Indians in this manner destroy innumerable buffaloes, apparently for the mere pleasure of the thing. I have myself seen a pound so filled up with their dead carcasses that I could scarcely imagine how the enclosure could have contained them while living. It is not unusual to drive in so many that their aggregate bulk forces down the barriers. There are thousands of them annually killed in this manner; but not one in twenty is used in any way by the Indians, so that thousands are left to rot where they fall.

"I heard of a pound, too far out of my direct road to visit, formed entirely of the bones of dead buffaloes that had been killed in a former pound on the same spot, piled up in a circle similarly to the logs above described. This improvidence, in not saving the meat, often exposes them to great hardships during the seasons of the year in which the buffalo migrates to the south.

"As is frequently the case on buffalo hunts, a large band of wolves hovered round us in expectation of a feast . . .

★ ★ ★

"Sept. 13th . . . It was the commencement of Indian summer; the evening was very fine, and threw that peculiar soft, warm haziness over the landscape, which is supposed to proceed from the burning of the immense prairies. The sleepy buffaloes grazing upon the undulating hills, here and there relieved by clumps of small trees, the unbroken stillness, and the approaching evening, rendered it altogether a scene of most enchanting repose.

"On coming up to Mr. Rowand, we prepared to cross for the purpose of avoiding a strong bend in the (Saskatchewan) river. Our ammunition and other things that required to be kept dry, were put into a sort of basket made of a few willow twigs, with a buffalo skin drawn by a running string over them, something in the form of large bowls. This basket was floated in the water, and dragged by a string held in the teeth. The horse was then driven in, and the traveller, holding on by his tail,

was safely ferried to the other side with his baggage . . .

"I made a sketch of Chief Otisskun, or 'The Horn'. I did this for the purpose of showing his war-cap, and also to delineate the bag which he carries at his back. These bags are constantly worn, and contain some of the bones or hair of their deceased relatives. These relics they regard with the greatest veneration, and make them their constant companions, whether riding, walking or sleeping. They are generally worn for a period of three years . . .

"I had an unexpected trouble to catch my horse, which had got loose, in consequence of the hungry Indian dogs having eaten the lasso of raw hide with which I had fastened him . . .

★ ★ ★

"Sept. 19th . . . We reached Fort Pitt in the evening. It is a neat and compact little fort, and is, like all the rest of the forts except those at Red River, constructed of wood. The country here abounds in buffalo; grain and other produce might be raised plentifully here if cultivated. We remained till the 23rd, and I took a sketch of Chimaza, the 'Little Slave,' a Chippewayen Indian. He was the only one of that tribe I ever saw, as they live far north of Fort Pitt, on the Athabasca Lake; his prowess and dexterity in hunting won him a degree of notoriety amongst the traders. He had, when I saw him, upwards of a hundred moose skins, besides furs to a considerable amount, which he had brought to the fort to trade with.

★ ★ ★

"Sept. 23rd . . . On reaching the river we crossed in a boat, and swam our horses by the bridle. We left this establishment in true voyageur style, unburdened with food of any kind, and, although contemplating a journey of 200 miles, trusting solely to our guns, having not even a grain of salt. After leaving the boat, we saddled our horses, and had not proceeded more than ten miles, when we fell in with immense numbers of buffaloes.

"During the whole of the three days that it took us to reach Edmonton House, we saw nothing else but these animals covering the plains as far as the eye could reach, and so numerous were they, that at times they impeded our progress, filling the air with dust almost to suffocation . . .

★ ★ ★

"Sept. 24th — We passed through what is called the Long Grass Prairie. The bones of a whole camp of Indians, who were carried off by that fatal scourge of their race, the small-pox, were here bleaching on the plains, hav-

ing fallen from the platforms and trees on which it is their custom to suspend their dead, covered with skins, — which latter, as well as the supports, time has destroyed . . .

"We had much difficulty that evening in finding a place to encamp away from the immense number of buffaloes that surrounded us, and we found it necessary to fire off our guns during the night to keep them away. We passed through a spot covered with great quantities of shed antlers of the deer . . .

"(Fort) Edmonton is a large establishment: as it has to furnish many other districts with provisions, a large supply is always kept on hand, consisting entirely of dried meat, tongues, and pemmican. There are usually here a chief factor and a clerk, with forty or fifty men with their wives and children, amounting altogether to about 130, who all live within the pickets of the fort. Their employment consists chiefly in building boats for the trade, sawing timber, most of which they raft down the river from ninety miles higher up, cutting up the small poplar which abounds on the margin of the river for fire-wood, 800 cords of which are consumed every winter, to supply the numerous fires in the establishment. The employment of the women, who are all, without exception, either squaws or half-breeds, consists in making moccasins and clothing for the men, and converting the dried meat into pemmican.

"On the night of our arrival at Edmonton, the wind increased to a perfect hurricane . . . The scene on which our attention was not riveted, was the conflagration of the prairie through which we had passed but a few hours before. The scene was terrific in the extreme; the night being intensely dark gave increased effect to the brilliancy of the flames. We were apprehensive at one time of its crossing the river to the side on which the fort is situated, which must in that case have been destroyed . . . The mode resorted to by the Indians, when in the immediate vicinity of a prairie on fire, is to set fire to a long patch in front of them, which the follow up, and thus depriving the fire in the rear of fuel, escape all but the smoke, which, however, nearly suffocates them . . .

"One day, whilst wandering some distance to the south of the fort, I saw two Assiniboine Indians hunting buffaloes. One was armed with a spear, formed of an ashpole about ten feet long, ornamented with tufts of hair, and having an iron head, which is procured from the trading posts; the other with a bow formed of ash,

with t  
med to  
use w  
force  
of the  
the bo  
ing in  
side .

"Oct  
now fa  
course  
The tr  
able, b  
the ho  
threw  
strugg  
from t

"Oct  
hurric  
torn u  
roots,  
one or  
detai  
while t  
them f

"Oct  
now se  
to dou  
ing th  
The li  
ged th  
the rap  
ly das  
rocks .

"Oct  
Indian  
We tra  
beaver  
latter  
I ever  
among  
other f

"Oct  
river b  
it, and  
sublim  
chain o  
The m  
hearty

"Nov  
continu  
heavy  
heard,  
ing at  
compos  
pine tre  
and g  
these h  
ance in  
in the  
The in  
to be c  
ture to  
over; a  
and u  
these  
near t  
consta  
sleep a  
fires .



# ns - 1845-46

aw

s and  
ustom  
vered  
s well  
stroy-

that  
to en-  
ense  
sur-  
neces-  
uring  
y. We  
vered  
d ant-

ge es-  
rnish  
provi-  
ways  
tively  
pem-  
ere a  
with  
their  
nting  
o all  
fort.  
chief-

trade,  
which  
from  
ng up  
ounds  
r for  
h are  
sup-  
e es-  
nt of  
thout  
half-  
voca-  
n, and  
into

val at  
ed to  
scene

s not

on of  
e had  
efore.  
e ex-  
sely  
o the  
were  
of its  
de on

which

n de-  
n de-  
mme-

fire,

ch in

ollow

ire in

at the

early

ering

of the

e In-

was

ed of

g, or-

, and

s pro-

; the

ash,

with the sinews of a buffalo gummed to the back of it. These they use with great dexterity and force; I have known an instance of the arrows passing through the body of the animal, and sticking in the ground at the opposite side . . . ★ ★ ★

"Oct. 7th — The prairies were now fast receding behind us, our course lying to the northward. The track became almost impassable, being wet and swampy; and the horses often stuck fast, and threw off their loads in their struggle to extricate themselves from the mire . . . ★ ★ ★

"Oct. 8th — The tremendous hurricane above alluded to had torn up immense trees by the roots, and scattered them in piles one on another in all directions, detaining us sometimes for hours, while the men cut a path through them for the horses . . . ★ ★ ★

"Oct. 16th — The weather had now set in so cold that we began to doubt the possibility of crossing the mountains this season. The line by which the men dragged the boat broke twice to-day in the rapids, and our boat was nearly dashed to pieces among the rocks . . . ★ ★ ★

"Oct. 19th — We fell in with an Indian hunter and his family . . . We traded with them for some beaver meat and moose noses; the latter is the most delicate eating I ever met with, and is valued amongst the Indians beyond all other food . . . ★ ★ ★

"Oct. 29th — The bank of the river being very high, I ascended it, and saw for the first time the sublime and apparently endless chain of the Rocky Mountains . . . The men greeted them with a hearty cheer . . . ★ ★ ★

"Nov. 3rd — The hurricane still continued, accompanied by very heavy snow; indeed, from what I heard, I believe it is always blowing at this place. The forest is composed entirely of very high pine trees, small in circumference, and growing thickly together; these had a very curious appearance in the storm, as they waved in the wind like a field of grain. The immense long roots seemed to be especially provided by nature to prevent their being blown over; and, as the soil is very light, and upon a rocky foundation, these roots formed a net work near the surface, which was in constant motion, and rocked us to sleep as we lay round our camp fires . . . ★ ★ ★

"Nov. 7th — We made a **long day**; our route lay sometimes over almost inaccessible crags, and others through gloomy and tangled forest; as we ascended, the snow increased in depth, and we began to feel the effects of the increasing cold and rarefaction of the atmosphere . . . ★ ★ ★

"Nov. 11th — The shoes which the Indian had made for me at Jasper House were particularly good ones, and I found little difficulty in their use. Mrs. Lane (half-breed wife of a post manager and only woman amongst the voyageurs) had also taken the precaution to bring a pair with her, and as she had been accustomed to them from her childhood at Red River, where they are a great deal used, she proved one of our best pedestrians . . . ★ ★ ★

"It is necessary to walk repeatedly with snow shoes over the place chosen for the encampment until it is sufficiently beaten down to bear a man without sinking on its surface. Five or six logs of green timber, from eighteen to twenty feet long, are laid down close together, in parallel lines, so as to form a platform. The fire of dry wood is then kindled on it, and pine branches are spread on each side, on which the party, wrapped in their blankets, lie down with their feet towards the fire. The parallel logs rarely burn through in one night, but the dropping coals and heat form a deep chasm immediately under the fire, into which the logs are prevented from falling by their length. Into this hole an Iroquois, who had placed himself too near the fire, rolled a depth of at least six or seven feet, the snow having melted from under him while asleep . . . ★ ★ ★

"Nov. 12th — Before stopping to breakfast this morning, we

crossed the river twenty-five times, and twelve more times before camping; having waded it thirty-seven times in all during the day . . . The reason of these frequent crossings is, that the only pass across the mountains is the gorge formed by the Athabasca at one side, and the Columbia at the other . . . The water was up to my middle, running very rapidly, and filled with drift ice, some pieces of which struck me, and nearly forced me down the stream. I found on coming out of the water my capote and leggings frozen stiff . . . my legs benumbed, I dared not venture on (another crossing) until I had restored the circulation by running up and down the beach . . .

"The Columbia here makes long reaches, to and fro, through a valley, in some parts three miles wide, and backed with stupendous mountains, rearing their snowy tops above the clouds, and forming here and there immense glaciers, reflecting the rays of the sun with extreme brilliancy and prismatic beauty. The last part of the route lay through a slimy lake or swamp, frozen over, but not with sufficient solidity to bear us, so that we had to wade above our knees in a dense mass of snow, ice, and mud, there being no such thing as a dry spot to afford a moment's respite from the scarcely endurable severity of the cold, under which I thought I must have sunk exhausted . . . ★ ★ ★

"Nov. 15th — I shall give a mere outline of my rapid journey to Fort Vancouver, a distance of 1,200 miles down the Columbia River, which we accomplished in fifteen days, and which afterwards took me four months to ascend . . . ★ ★ ★

"Nov. 16th — About three hours after our departure (from Boat



Two Assiniboine Indians "running" a buffalo with spear and bow. (PAUL KANE painting)

Encampment) we shot the celebrated 'Dalle de Mort.' It is about three miles long and is the most dangerous of all the rapids on the Columbia. ★ ★ ★

"17th and 18th — About noon we ran through the Little Dalle, which, though short, is a series of dangerous whirlpools, which can only be passed with the greatest precaution . . . Kettle Falls exceeds in height any other fall on the Columbia, and derives its name from the round holes that the water has out in the rocks resembling cauldrons of various sizes . . . ★ ★ ★

"Nov. 24th — We arrived at the Grand Rapid, which the boats were obliged to run. I, however, preferred getting out to walk, with the object of making some sketches. I had proceeded nearly three miles along the shore, and felt somewhat astonished at not seeing the boats following, when I observed something in the water, which I at first took to be the head of an Indian swimming across. On close observation, however, I made out the object to be the hood which I had noticed Mrs. Lane to wear in the morning, and soon afterwards I perceived the paddles and oars of one of the boats.

"I now began to feel alarmed for the safety of some of the party, and immediately returned to the rapid as fast as possible. There I saw one of the boats, in which Mr. and Mrs. Lane were, in a most dangerous situation, having struck in the midst of the rapids upon a rock, which had stove in her side. The conduct of the men evinced great presence of mind. The instant she struck, they had sprung on the gunwale next the rock, and by their united weight kept her lying upon it.

(Please Turn to Page 7)



# MISKUM

## Part 4

by W.H.

My brother-in-law, Anoo-way-tusk — the one who doubts — is smiling at me. He says that I have talked about many things but that I have not talked about how the people carry out what they want to do. This is true. What I have been doing is to talk about what the people must do before they can decide wisely.

So far, the people have decided what they want to do, they have found out all they can about their problems and they have decided what they want to work on first. The next step is to plan how this can be carried out.

What is planning? It is what people do when they meet and decide how they are going to solve a problem. When there is a problem, the people who are making plans should make more than one plan. They should see how many ways the problem can be worked on and then the people should decide which plan should be used. If none of the plans are what the people want, they should not agree on one. Then the people should keep planning until a plan seems like one that will work.

When plans are being made there are several things to remember. The more people who give their ideas, the better the plan should be. However, it is often hard when you have too many people trying to talk. If you have six people working on a plan, they will be able to say what they think. If you have 20 people together, some people do not always get a chance to speak. Then it is a good idea to get people into smaller groups of five to eight people and then get all the small groups together after they have had a chance to talk and tell the whole meeting about what was discussed.

A plan should be simple. When a plan is complicated, there are too many things that can go wrong. At Cumberland House, Sask., when they were starting the fur project, some of the experts suggested that the trappers start the credit union going again to borrow the money they needed to buy their share of the traps and others things which were being bought from those who had the fur lease before. This meant that two things had to work. The credit union had to be a success and the fur project had to work. The trappers had a meeting and suggested this was too hard. They suggested that the money be borrowed from the Saskatchewan Government and the payments made to the Government. Then all that had to be a success was the fur project. This simple plan was accepted and the trappers had a lot less to do.

Another thing that has to be thought about is what the people have that can be used wisely. This can be the work which people are willing to do as they did when they started the community hall at Sandy Bay, Saskatchewan. In this way, things can be done quite cheaply because you don't have to pay people to do the work. Often there are things in the community which can be donated like lumber and other things. Then people have to decide what they need which they do not have. This was part of what I was talking about when I talked last time of getting outside help where this was possible for any community. This help may be from a government, an organization or a person. It might be from the community development services that some provincial governments have. If they can't help, they may know somebody who can.

Another thing that has to be thought about is where to get other kinds of help. This is what is called technical assistance. This is the sort of help that may be advice on what to do and how to do it. At Sandy Bay, Sask., it was getting the help of a surveyor so that when the foundation was put in, the hall would be level. At Buffalo Narrows, Sask., it was the advice of a fisheries expert who told them how they could keep the water from freezing so that they could run the ferry across the narrows all winter. At Grand Rapids, Manitoba and Norway House, Man., it was advice on how to start a fishing co-op. On any problem there are people who know enough about such problems that they can tell you what you need to know and what you need to look out for in making a plan.

When several plans or ideas have been discussed and the people have all the information they need, then they should decide on the plan they want to follow. Such a plan should be simple and it should have as many people doing their share as possible. This is important.

It is the leaders who have a big job to do in this. It is up to the leaders to call the meetings and make sure they have the best place in the reserve or settlement to hold such a meeting. They must make sure that everybody knows about the meeting and that it is held when the most people can get there. When problems or questions are raised at the meeting which cannot be answered then a few of the people who are the best at finding answers should be asked to find out what they can so that they can tell the next meeting what they have found.



GROUP OF OJIBWE INDIANS at Berens River, Manitoba, on the annual Treaty payment day when they receive \$5.00 each. (Mary Ross Photo)

The chairman of the meeting must make sure that any person who might be able to answer questions that the people do not know the answers to are invited to be there. If it is something to do with Indian Affairs Branch or the Indian Act the Superintendent from Indian Affairs Branch or his assistant would be a good person to invite. If the meeting is about trapping, fishing, hunting or lumbering, the conservation officer would be a good person to invite. If the problem has to do with schools, a teacher or a school inspector should be invited. For almost all problems there is somebody who knows a lot about it that can be invited. Usually there is a government employee who can give a lot of information. If a community development officer is working in another place not too far away, he can be invited. A community development officer is a good man (or woman) to get in touch with because it is their job to give information and ideas. If they don't know, they usually know where to find out.

Do not expect everything to happen at once. Meetings should not be set up until there are enough interested people. People can be interested in something if they hear others talking about what needs to be done and people start to think about ways of doing things. This is what I meant when I talked a while ago about talking about a problem whenever people meet. It might be at the store, after church, in the houses, on the trail or anywhere. In this way people begin to feel that something should be done and they start to ask for a meeting.

The good leader is one who does not get ahead of the people. When enough people are inter-

ested then it is time to call a meeting.

Do not expect to do everything in one meeting. The first meeting may do nothing more than show how many are interested and tell what is known about the problem. But it will have people do more thinking. Others will become interested and find out what is going on.

The people at Cumberland House held at least 25 meetings in the first year of the fur project. At some of the meetings they decided how they would overcome many problems. At some they might have worked on only one problem. However, over the year they solved a lot of problems and made a great many decisions. When they looked back, they knew they had done a good job. They had made the decisions and no one could say they had not done well.

One important thing was happening. They had seen problems. They decided how they could overcome the problem and they went ahead and did what they had decided to do. What was happening was that they were learning. They had made some mistakes but they had learned from their mistakes. They had found they could do things as well as anyone else. Once they realized this, they knew they could try bigger things and get them done as well.

In a way the reserve or settlement is like a baby which has not done too much. The baby cannot walk. The reserve or settlement has not done too much. The baby tries and practices and works until it can walk. The reserve or settlement must do the same and it will learn to do things for itself.

There is a little booklet put out (Concluded on page 7)



## Customs Of Bolivia Indians

by Floyd Anderson  
(NCWC NEWS SERVICE)

PENYAS, Bolivia — This small town of 500 is the centre of a parish with 12,000 persons, scattered about the countryside in an agricultural area.

### An Energetic Priest

by Raphael Paul,  
Heron Bay, Ont.

The Ojibway Indians of Heron Bay, Ontario, can tell us who is referred to as the "Energetic Priest." He is none other than Father William P. Maurice, SJ, a tireless worker, truly dedicated to bettering the lives of his "flock."

Fr. Maurice came to us from the Armstrong Missions. He now attends to the Lake Superior Missions of which Heron Bay is one. He has his headquarters in Port Arthur. He is usually among our midst the second Sunday of every month.

Heron Bay has changed tremendously due to this priest. People now have activities every night. They are occupied by dutifully performing different assignments given by different committees. Every Monday there is the Canasta Party. Tuesdays and Thursdays are reserved for bingos for the children and one for adults. There is the weekly picture show which we never had before. Fridays there usually are dances. Saturdays are kept for any other activities that may take place. For all these activities there are two halls. So far all the activities have been successful.

The Recreation Committee, which is affiliated with the National Indian Association, is composed of sub-committees which deal with church, education, athletic and social activities and employment. All these committees work together to improve the conditions on our reserve. All this then is owed to, and we are grateful to Father Maurice.

Here are a few comments from the pupils of the school:

"I would say that Father Maurice is one of the best priests I have ever thought of."

**Darryel Desmoulins, Gr. 8.**

"There has been a big improvement in the Reserve since Father Maurice came to Heron Bay."

**Cecil Twanee, Gr. 8.**

"If it wasn't for Father Maurice this mission would still be an idle village."

**Ransen Moses, Gr. 7.**

"He is kind to children and to other people."

**Patricia Michano, Gr. 6.**

"He so quiet, but when there's children around he so happy and jolly. He likes playing with children very much."

**Florence Twanee, Gr. 6.**

It is also the headquarters for a radio school in Aymara, the language of the Indians — and of some unusual Lenten and Christmas customs.

The radio school, run by Father Francis O'Hara, MM, is an "alphabetical" one, endeavoring to teach the Indians the basic principles of reading and writing.

The Indians do have a great loyalty to their station. At one time Father O'Hara had two problems with the radio station: One from transmitter trouble, and the other from communist agitation. He told the people that if the station went off the air all of a sudden, it might be because of communist pressure.

Shortly after that, the transmitter broke down — and rather quickly, four armed groups of parishioners came into town, to protect their radio station.

His first Christmas here in the Bolivian altiplano was a bit disconcerting to Father O'Hara. Little Indian girls came to Mass in the church with lambs in their arms, combed and cleaned and brightened with ribbons. It was a bit out of the ordinary, recalls Father O'Hara, to hear the "BAAS" from the lambs throughout the Mass.

After the Mass the Indian girls with their lambs visited the Christ Child in the Crib, and then all the lambs were blessed with holy water. Father O'Hara says the tradition has been going on for years in the parish.

The Maryknoller also described the "tremendous Lenten confessions" in the parish. During Lent a good part of a village will come to make Lenten confessions. These will start at 3 or 4 p.m., and continue until 9 or 10 at night.

The Indian community will stay in town overnight, go to Mass and receive Communion in the morning.

Afterward, outside the church, the men and women form a large circle and go from one to another, giving a special "abrazo," the Latin American embrace, as a sign of pardoning or asking pardon for any offense they have committed. "It is something like a kiss of peace," said Fr. O'Hara.

### COURT WORKER

The Junior League of Winnipeg voted a grant of \$4,000 to the Indian-Metis Friendship Centre. The money will be used to pay the salary of a full-time court worker for one year. The worker would give special attention to the needs of people of Indian-Metis origin who appear in city police courts.



The new Shrine of Our Lady of the Cape, near Three-Rivers, PQ.

### Inaugurate Cape Shrine August 15

CAP DE LA MADELAINE, Que. (CCC) — The new shrine of Our Lady of the Cape will be officially inaugurated here in ceremonies on August 15, feast of the Assumption of the Blessed Virgin.

Plans for the occasion have been announced by Rev. Jean Louis Arel, OMI, superior of the Oblate Fathers who are in charge of the shrine.

The new shrine has been in use for several months. Work on it began in August 1955, and the corner stone was blessed on Aug. 15, 1957.

### Paul Kane . . .

(From Page 5)

The water foamed and raged around them with fearful violence. Had she slipped off, they must all have been dashed to pieces amongst the rocks and rapids below; as it was, they managed to maintain their position, until the crew of the other boat, which had run the rapids safely, had unloaded and dragged the empty boat up the rapids again.

"They then succeeded in throwing a line to their hapless companions. But there was still considerable danger, lest in hauling the empty boat towards them they might pull themselves off the rock; they at length, however, succeeded by cautious management in getting the boat alongside, and in embarking in safety. In a moment afterwards their own boat slipped from the rock, and was dashed to pieces. Everything that floated we picked up afterwards, but still we lost a great many useful and necessary articles.

(To be continued)

### Alta. To Ask For Aid

The Alberta Minister of Public Works said that his government will ask for federal aid assistance to finance a pilot project of community development for Indians. The request comes a few months after Mr. James Whitford of Manitoba, provincial coordinator of community development, has drafted a definite program.

The request for assistance will be sent to the Indian Affairs Branch in Ottawa. Provincial expenditure for the program is expected to be \$50,000, and there is hope that Ottawa will give a matching grant.

The program will help people in depressed areas realize their problems and solve them themselves. If successful, it will be established for all people living in economically depressed areas, Mr. Colborne said.

### MISKUM, from page 6

by the Manitoba Community Development Services, 405 Broadway, Winnipeg 1, Manitoba. It is called "How to Solve Community Problems." It has many ideas on how problems can be solved. Those who are interested could write for it.

The people can do many things for themselves. People in places like Cumberland House, Grand Rapids, Norway House and many others know this. Because they do not have much education does not mean they cannot think or that they cannot do things. Where there is little education then they must use the education of others. Because they have little education does not mean that they do not have problems or do not want to have a better life. The thing that people are learning is that they can do something about it.



## 1961 Census Shows 208,286 Indians

According to the 1961 Dominion Bureau of Statistics Census of Canada there were 208,286 Indians in Canada. The Eskimos numbered 11,835; total native population was 220,121.

Of this total (Indian and Eskimo) 166,531 reported an Indian language or Eskimo dialect as their mother tongue.

The rural (on and off reserve, vg. Crown lands) population was estimated at 191,739 (of whom 15,019 are on farms), while the urban population was 28,382. (1)

Main cities, or urbanized counties or townships adjacent to the larger cities having substantial native populations are:

Toronto and suburbs, 1,934;  
Edmonton, 1,135;  
Winnipeg, 1,082;  
Vancouver, 1,045;  
Prince Rupert, 880;  
Hamilton, 841;  
Montreal-Verdun, 552;  
Regina, 539;  
London, 340;  
Calgary, 335;  
Fort William-Port Arthur, 309;  
Lethbridge, 292;  
Prince Albert, Sask., 225;  
Saskatoon, 207;  
Sudbury, 182;  
Ottawa, 180;  
Windsor, Ont., 156;  
Portage la Prairie, 139.

Brandon, Kingston, New Westminster, North Battleford, Chilliwack (B.C.), Sault St. Marie, Sarnia, St. Catharines, Oshawa and Victoria each have over 100 Indian residents.

Farm population statistics are also given by the 1961 Census (DBS): Total is 15,019, of which 267 are in Nova Scotia, 351 in Quebec, 1,494 in Ontario, 971 in Manitoba, 4,083 in Saskatchewan, 5,098 in Alberta and 2,710 in British Columbia.

Adding the urban to the farm population gives a total of 43,401; that is one out of four native Indians has accepted the white man's way of life, at least partially.

(1) The total on-reserve population was, according to the 1959 Indian Census: 131,046; off-reserve, 29,356; on Crown lands, 17,729.

### POPULATION BY PROVINCES

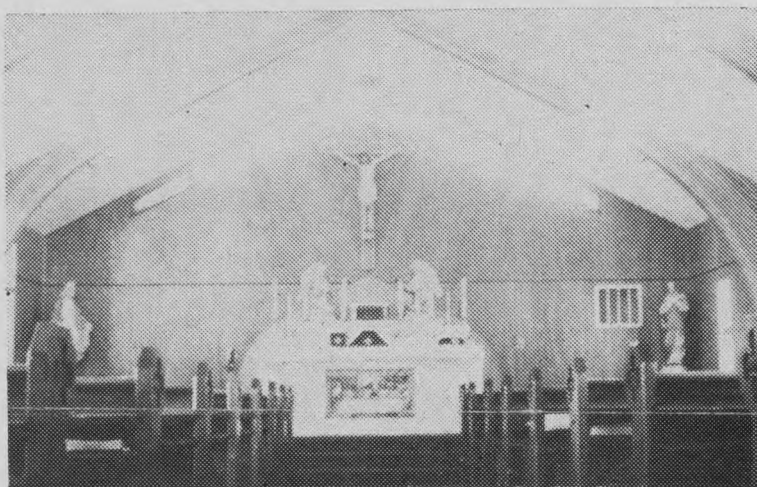
	Indian	Eskimo
Newfoundland .....	596	815
P.E.I. ....	236	.....
Nova Scotia .....	3,267	4
New Brunswick.....	2,921	.....
Quebec .....	18,876	2,467
Ontario .....	47,862	212
Manitoba .....	29,219	208
Saskatchewan .....	30,628	2
Alberta .....	28,469	85
British Columbia..	38,789	25
Yukon Ter. ....	2,167	40
N.W. Ter. ....	5,236	7,977

Next month we will publish statistics on Indians by tribal origin and language group. —G.L.

## NEW CHAPEL AT PELICAN RAPIDS, MAN.



**OUTSIDE VIEW** of the church which serves Cree Indians. Oblate Sisters of M.I. are on the teaching staff of the school.



**INSIDE VIEW** of the new Pelican Rapids mission church, the most northerly in the archdiocese of Winnipeg.

## Northern Mission Church Blessed

MAFEKING, Man — The new mission church, at Pelican Rapids, dedicated to St. Theresa of the Child Jesus, which replaces an older building partially destroyed by fire, was blessed Sunday afternoon, April 5.

In the absence of His Grace Archbishop Flahiff, Msgr. N. J. Chartrand, CS, performed the ceremony.

The new \$35,000 church was erected under the supervision of Brother Omer Bruyere, OMI, during the past year. It was completed January 19. Rev. Ephrem Pelletier, OMI, is resident missionary.

St. Theresa's mission used to belong to the Vicariate Apostolic of Keewatin, but due to lack of road links, it has been transferred to the Archdiocese of Winnipeg some years ago.

## Indian Service Plans Progress

CALGARY (CC) — Plans for the new Catholic Indian Service are progressing well, reports Rev. John Kirley, Calgary diocesan chancellor and director of the news service.

Working with Father Kirley on the Indian service project is Karine Rietjens, a staff member of the Catholic Family Service of Calgary.

The general role of the Catholic Indian Service, says Father Kirley, will be helping Indians in Calgary adapt to urban life.

"We are in the formative stages now," he says, "but eventually we will be in a position of setting up a board of directors and operating as an independent service in the diocese."

Finding out how many Indians live in Calgary, who they are and where they are, are the tasks getting the attention of Father Kirley and Miss Rietjens at the moment.

"Once we pass this stage of meeting people and making contacts, we will be able to start helping solve some problems of the Indian living in the city," said Father Kirley.

The Catholic service is co-operating with the Indian Service Committee of the Calgary Council of Community Services in this venture.

**Deadline for the May Issue of the INDIAN RECORD is Monday, May 3.**

**Don't delay in renewing your subscription to the INDIAN RECORD when you receive your bill.**

**Send ONE Dollar to INDIAN RECORD, 207 - 276 Main St., Winnipeg, Manitoba.**

## Retreat Held At Cultural Centre

WINNIPEG — Father A. Carriere, OMI, conducted a recollection for the young people at the St. Bosco Centre, 87 Isabel St., March 8.

He opened with a word of explanation and guidance. After a brief meditation, confessions were heard by Fathers Carriere and Leroux, teachers at Assiniboia School.

Mr. and Mrs. Bill Kent, active CFM members, gave a talk on "Youth Responsibility" in the world. Group discussions followed.

After Mass a meal was served by the CWL of Fort Garry. Discussion on "Youth Responsibility" continued with Mr. and Mrs. Kent presiding. The opinions expressed showed sincerity and willingness

### HONORABLE MENTION

• Knight of the Altar Harry Running-Around, of Beauval Indian Residential School, Sask., has been awarded an honorable mention by the Catholic Boy in a national competition open to 145,000 members.

He was one of two Canadians who were singled out from a group of thirty altar boys in the US and Canada.

to help others as well as themselves. The 20 participants took part in a closing social.

## LONGBOAT MEDAL WINNER

FORT SMITH, NWT — Fort Smith high school athlete Robert Beaulieu has been awarded a Tom Longboat Medal in recognition of his athletic prowess and his work in community athletics.

He is believed to be the first Northwest Territories recipient of the medal, an award made annually in each of a number of areas across the country.

The bronze medal is to be presented later at a ceremony at Fort Smith by Joe Lisk of the Indian Affairs branch.

Beaulieu, a Grade 12 student at J. B. Tyrrell School, had a try-out last fall with the Regina Pats of the Saskatchewan Junior Hockey League.

Tom Longboat medals and a Tom Longboat trophy for the most outstanding Indian athlete in Canada are awarded in memory of the Canadian Indian who became an international track star in the early 1900's.